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BOSTON

THURSDAY

GENERAL ASSOCIATION

American Bible Society

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The Rev. Dr. C. Society is perfectly would rely to fulfill of labor, trust in town and church knows the value of placed upon the fully before their can be obtained.

and we are going he done in less than done; for the want Greece, the Sanding for God's law; even the Valley of the Bible Society and need interference of this day, we beg and daughters, we resolution, for instance to the field. By a forward to effect employed in exploring

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POETRY.

For the Boston Recorder.

THE BIBLE CLASS IN THE CONNECTICUT STATE PRISON.

I saw them bending o'er that holy page
Whose breath is immortality. There seem'd
No sadness on their features,—to their limbs
No fetters clung,—and they whose early years
Had told dark tales of wretchedness and shame,
Lifted a calm, clear eye—

—Amaz'd I ask'd

Is this a prison?—and are these the men
Whom justice from the world's fair fellowship
Hath sternly sever'd?—

—But a voice replied,
God's Spirit hath been here.—Serenely came
Into the cells where guilt and punishment
Rivet their chains,—making the victim's life
A hated burden, and his hope, despair—

It came,—Rebellion laid his weapons down,—
The flinty breast grew soft,—the rugged brow
Gave channels for the tear of penitence,—
And souls that sin had blotted from their race
As a foul gangrene,—to the healer turn'd,
Bath'd,—and were whole—

—So now, with humble mind
Their penal cause they measure,—giving still
The day to toil,—and meeting every night
In solitude, Reflection's chastening glance
Which wounds, to purify—

—There too death glides
Blest Charity,—prompting to deeds divine
The untaughtest pupil,—while he cons
'Mid the deep silence of a lonely bed,
His Bible lesson,—seeks a deeper root
For Christian purpose, or anticipates
Glad Freedom's sacred gift—

—Yes, whom our God
Hath led from deep transgression,—he not proud,
Nor in the heat of passion haste to weigh
A brother's fault.—The Eternal Judge himself,
When by the sin of Eden till the cool of day—
Came not to Eden till the cool of day—
For since that hour when first the vengeful sword
Hung o'er the forfeit gate of Paradise
Even till the dawn's day-burning, Man hath been
Wayward,—imperfect,—weak and prone to fall—

—Yet let his bitter discipline be mix'd
In mercy's cup,—that so the prison cell
May mark his soul's salvation,—and the "law
Like schoolmaster" severe,—the transient train
To Christ, his advocate, and righteousness.

H. Wednesday, June 24, 1829.

* As an unparalleled fact in the history of prisons, it may be proper here to mention, that this Bible class have contributed thirty dollars, for the avails of their labor, to make their keeper, who is also their teacher and friend, a member of the Bible Society.

DEFERRED ARTICLES.

A CHINESE FESTIVAL FOR DEPARTED SPIRITS.

During the last month, many entertainments have been given to the departed spirits. On one night, a hideous figure was exhibited, provided with an artificial horse and a groom: before him was set out a large table, completely covered with a variety of dainties: at the head of which table was a large bowl, with the blood; also a goat with the blood, and fruits, vegetables, and poultry of all sorts, together with spiritual liquors, and all in great abundance. A priest was hired to make the offering to the departed spirits, by repeating a long and unintelligible prayer: behind him were persons appointed to worship, and make prostrations at certain intervals. When the feast had been offered, the figures were burnt. I believe the representation was that of an individual entrusted to convey the provisions into the unseen state, and equipped for the journey. Much gold and silver paper was burnt upon this occasion, which, I understand, is considered necessary to enable the spirits to provide food, &c. When the ceremony is over, the spirits are gathered up in baskets, carried away, and consumed by the persons who had provided them, and the spirits have nothing more than the smoke of the incense. Very large sums of money are expended on these occasions, which are frequent in the Chinese seventh month, when, as they say, the spirits can much more easily be bribed.

CONVERSION OF IRELAND.

The settlement of the Catholic question will have a most powerful healing influence on the minds of the people, by allaying that irritation and prejudice which are the most inimical to the spread of the reformed faith in Ireland. The obstacles to its success lie deep in the present state of Ireland. The sacred cause of the reformation ought not to be used on civil disabilities for its auxiliaries; and the word of God is thus degraded and enfeebled, when we call in the aid of pains and penalties to support it. The Protestant faith has hitherto been rejected in Ireland, because it has been enforced by penal statutes, and it will be rejected as long as a penal statute remains. To argue the point fairly, on equal terms, it should be held out on equal terms. So long as admission to office is held out as a bribe to the rich, or food and raiment to the naked and starving poor, the argument is against us. Remove the disabilities of the one and raise the degraded state of the other, then will all then we argue on equal terms. As matters stand, such things as read of the means used, as we ought not to give a hand to the

As the American Indians refused to embrace the religion of their conquerors, lest they should go to heaven, and be torn by the wretches who had despoiled them of their lives and property, so the Irish Catholics will reject Protestantism, till it is presented to them in the endearing characters of humanity and justice. To adopt the language of a clergyman in reference to colonial slaves, but which, with a very slight variation may be applied to the sister island; "We have five millions, not of a reprobate nation, not of individuals with whom we have nothing to do, not of persons on whom we have never inflicted an injury; but, of persons as intimately bound to us, as we are to each other, our fellow subjects; men knit to us, by the closest bonds by which political and moral obligations can bind men together; to whom the gospel is presented, not with a claim of love as a penal statute remains. To argue the point fairly, on equal terms, it should be held out on equal terms. So long as admission to office is held out as a bribe to the rich, or food and raiment to the naked and starving poor, the argument is against us. Remove the disabilities of the one and raise the degraded state of the other, then will all then we argue on equal terms. As matters stand, such things as read of the means used, as we ought not to give a hand to the

RELIGION IN WALES.

Few persons in this country, we believe, are aware of the progress which the Gospel has made among all denominations of Christians in the Principality of Wales during the last forty years. The Rev. D. Peter, Theological Tutor of the Academy at Carmarthen, in a letter recently published in London, says that the number of ministers and chaplains in Wales has doubled within half a century, and that the number of professing Christians of all denominations has increased more than threefold during that period. The general opinion is that upwards of 300,000 souls have been added to the churches of Christ in South Wales within the last year, and there is at the present time in every part of that country a desire for the further outpouring of the Spirit. Union monthly prayer meetings are held in many places and are numerously attended. Speaking of the character of the revival, Mr. P. says

"Much praise of what we are and hear of those religious meetings where the revivals prevail may be the effect of enthusiasm; yet when we consider the moral change that is so visible in the temper and conduct of those who were before notoriously wicked, and the religious energy which prevails all ranks in the towns, villages and neighborhoods where the revivals appear, we are compelled to acknowledge that the hand of the Lord is present, and that these revivals in South Wales are the effects of the outpouring of the Holy Spirit."

(N. Y. Obs.)

ANECDOTE.—A Missionary now in Poland communicates the following deeply affecting anecdote:—
"Two women came, and wept bitterly for a Bible.—They would gladly sell something to obtain the price; but they had nothing. I could not harden my heart against such applicants; and I bought the Bibles of K—, and presented them. A cooper from a neighboring town, came in the morning for a Bible. I told him the price, and found him truly hungering for the bread of life.—After dinner he would come again. He came with his eyes red with weeping. For eight days he had been trying to sell enough at the fair to purchase a Bible; but the market was so bad, that he could not procure money to pay his stand or stall rent, and the carriage of his ware. He had yet eaten and

drunk nothing. It gave him, however, no concern to return without eating and drinking. But to go without a Bible—O! this would break his heart. His tears affected me. I advised him to go to Exin, and obtain what he could. He went weeping exceedingly. I followed him to the door, for the purpose of giving him some bread and beer. He thrust his arms around my knees, sobbing aloud, and would not even look at what I offered him. I might keep it, and give him a Bible instead of it. Bread for his mouth he had never begged, and he could cheerfully endure the want of it; but for bread for his soul he was not ashamed to beg. I readily gave him a Bible, and money besides; and I thanked the Lord that had given me the honor to feed such a hungry soul with the bread of life. I pressed the poor man to my bosom, who praised God with a loud voice, that his desires were satisfied in the possession of a Bible."

For the Boston Recorder.

"I WRITE UNTO YOU, YOUNG MEN."
MESSRS. EDITORS,—I believe that, while the efforts and contributions of the Young Men of Boston, have been liberally bestowed in promoting the objects of the Education and Tract Societies, nothing has been done by them as a class directly in aid of the circulation of the Bible! I indeed wonder much at this; but such is the fact!

I thinking of this subject of late, I have become more and more impressed with the duty, as a class, to attempt something in aid of this great and noble work.—More especially to aid the American Bible Society in accomplishing that sublime and expansive design of furnishing a copy of the word of life to every family in the United States, within two years. The object is perfectly simple and beneficent, and one upon which no division of opinion can exist.—Upon us God has freely bestowed the invaluable gift—and at what price would we consent to part with it, if another copy could not be obtained? Not for the wealth of the world.—In addition, then, to the tender and respectful notice of gratitude,—to the Giver of the gift—let the value and importance of the blessing be bestowed,—the singleness and grandeur of the design,—and the cordiality with which all of the respective religious denominations can unite,—impel us to a generous and simultaneous co-operation. The writer is aware of the desirability of the greater unity which his equals at the saddest aspect of business; but the Bible presents us with the animating example of the church of Macedonia.—How in a great trial of affliction, the abundance of their joy and their deep poverty abounded into the riches of their liberality, for their greater glory, and area beyond their power, they were willing themselves; praying the apostles with much entreaty, that they would receive the gift and take upon them the fellowship of ministering to the saints.—Let us go and do likewise—then may the grace of God bestowed upon us, cause our liberality in a season of embarrassment to abound to the glory of the Father, and the honor of his name, and the blessing of his people. Should these suggestions be favorably regarded, they will doubtless elicit the sentiments of others; and be followed by appropriate measures for the accomplishment of the object.

OMERON.

LADIES' DEPARTMENT.

For the Boston Recorder.

FEW females are aware of the important station they hold in Society, and of the responsibility which consequently rests upon them. That retiring modesty which constitutes the chief ornament of the female character, too often leads them to overlook the weight and manner of their influence; and to feel that, because their sphere of action is humble, and their duties unobtrusive—because their voice is not heard in the halls of state, in the councils of the nation, or from the sacred desk, the causes of philanthropy, of philanthropy, of religion, have no claims to their exertions. The design of this essay is to show the extent of this influence; to point out the object which has the highest claim upon its exercise; the manner in which it can be most advantageously directed to the furtherance of that object; and the immensurable importance of giving it that direction.

It is in this happy country, where the genius of liberty spreads her balmy wings, and the bright effulgence of the gospel shines with full resplendent glory, to dissipate the dark mists of superstition, to chasten the spirit, and soften the heart of man, that the female character is destined to attain its highest elevation; it is here that the cultivation of the intellectual faculties of woman is destined to discover rich mines of hidden treasures, where the rude unpractised eye of the barbarian, for ages saw nought but barren wastes; and to open to our view luxuriant fields of variegated beauty, where he beheld but wide extended forests. It is here that the melting tenderness of the female heart, the tear of generous sympathy, and the warm gush of affection, are destined to have their full force and effect. It is a fact worthy of serious consideration, that in all civilized countries, public taste and public morals have been gradually, by the standard of female character. There is a mysterious principle in the constitution of our natures, which leads man to assimilate his views and feelings, and actions, to those of his female associates. If these are low, his are low also; if high, his undergo a corresponding elevation. Nor need we trace the history of man beyond the fair walks of Eden's bowers to discover the operation of this principle. It was the misdirection of this resistless power that brought upon our race the deep enduring stain of guilt, which nought but the blood of the Son of God could wipe away, and entailed upon our world the whole catalogue of human woes. But it is the glory of the present age that the same irresistible influence which beguiled man from the blissful walks of paradise, is now exerted, in innumerable ways, to bring him to the Fountain of living waters, and lead him in the way of eternal life. There is no custom or fashion which receives the smiles and approbation of the ladies of our country, that does not become universal; and there is no custom or fashion which receives the frowns and disapprobation of the ladies, which is not banished from the world. It is true, indeed, that the frowns and disapprobation of a woman will not reclaim one with whom she is connected in life, after vicious indulgence has become habitual, and pernicious habits settled. But it is seldom that these habits are contracted, or these indulgences commenced, after the season of youth is passed; and should young ladies, with united voice, discontinue them in their incipient stages, and unitedly look them out of countenance while they appear in the harmless guise of generosity of soul, hilarity of spirit, or excited feeling; and refuse to associate with the youth whose early life is marked with "juvenile indiscretions," they would not be doomed in after life to drink to its dregs the bitterest cup of human woe, in the society of dissipated husbands; and with the idea of a dissipated husband associated all that is despicable in the human character, and all that is wretched and forlorn in the condition of woman and helpless infancy.

But there is another sphere in which females exert a still more powerful, and if possible, a wider and more extended influence. To them is assigned the task of forming the infant mind; of moulding the heart, while yet tender and susceptible of impression; of regulating the desires that heave in the young and ardent bosom; of chastening, controlling, and directing the early growth of ambition; of shaping the cause of budding genius, and opening a channel for expanding talent. Should we examine the records of worldly glory; should we point to those characters whose deeds of ignoble daring have called forth the thoughtless applauses of countless millions, or to those purer, though perhaps less brilliant stars, whose moral excellence, intellectual greatness, and virtuous deeds, have secured them an abiding place in the affections of after generations; should we tell of heroes, whose exploits have overturned thrones, and built up their fortunes upon the ruins of kingdoms; of statesmen, whose wisdom has wielded the destinies of nations; of patriots who have jeopardized their lives for their country's welfare; or of Christian martyrs, who have sacrificed their lives in the cause of their Redeemer; and could we lift the veil of obscurity that hides their origin; could we penetrate the scenes of domestic tranquillity, and behold them fondled upon a mother's knees; could we hear the lessons whispered in their ears as she bends over them in all the fondness and affection of maternal tenderness, there might we discover the seed, and there the germ of

all their greatness. Or should we search the haunts of vice, iniquity, and crime; should we penetrate the gloomy damps of the culprit's cell, and listen to his tale of woe; how often should we trace all his degradation to the pernicious principles instilled into his young and unsuspecting heart, by the every day precept and example of a thoughtless or a vicious mother!

We have hence discovered an immense moral power, which, though always felt, is seldom appreciated. Our next purpose is to inquire what object has the highest claim upon the exertion of this power? There are many praiseworthy objects, towards the promotion of which females are well qualified to properly and advantageously direct, but there is no other which can have such high and commanding claims to the full and complete devotion of our souls, as Christianity; and there is no other conceivable object which can have such peculiar claims upon the female heart. The cause of Christ, independently of the infinite obligations we owe its author, calls for the full and unreserved devotion of our hearts; for it is the cause of benevolence—the cause of eternal love to ruined man; it is the highest good towards which the efforts of sinful mortals can be directed; and to paint its immortal glories would defy the pencil of an angel. But, although its obligations seem to be of infinite weight upon all, yet it has an earthly claim upon the female heart, which it can have upon no other; one too, which is calculated to call into exercise the deepest and holiest feelings of grateful affection. For to Christianity we owe woman all her greatness.

Let her look upon the female character at the present day; let her view the rapid expansion of her intellectual powers, and the wide extended field opened for their exertion, together with the continued and incessant exertions for their future improvement; let her behold the female heart, in union with her mind, expanding in all the loveliness of virtue, and the sweetness of religion, shedding a benign and holy influence around her. Let her then cast her eyes retrospective upon what she once was, let her view the condition of her sex previous to the promulgation of the Christian religion, and now in heathen lands; let her behold herself as she then was, the slave of a lordly master, and often doomed to share that slavery with another; permitted to enjoy no freedom of will, but subject to the passion and caprice of man, to be sold, or given away, or disposed of at his pleasure; let her look even now to those barbarian lands, where her sex are esteemed as mere chattels, possessing no souls, no spirits, no immortality; let her behold her sisters immolated upon the funeral pyres of their husbands, let her look upon all this, and ask herself what she does not owe to Christianity?

And how can this influence be best directed to the furtherance of so glorious an object? The religion of Jesus Christ, when in exercise in the heart, will always shed a living lustre around it. It imparts a dignity to its possessor, and commands respect even from the vicious and profane. It adds new beauties to the female character, and makes even loveliness more lovely. It is not my wish to flatter the vanity or feed the pride of the human heart. It is not for this purpose that I speak of the extent of female influence upon society. But for those who are desirous of doing good, and of spending their lives in the service of their Redeemer, it is important to know the power they possess; and how they can best wield it in the cause of philanthropy, of universal love, of religion. And for Christian ladies to know that their sex are the arbiters of the manners and customs of society; that they make and unmake fashions and customs; and habits, as men make and repeat laws; and that they exercise an almost unlimited influence over the feelings, and habits, and tastes of the other sex, will rather make them tremble for their responsibility, than fill their hearts with vainglorious pride. It is not my purpose to suggest any systematic plan of operations, nor to point out particular times and places and occasions, where this influence should be exerted; for it should be felt in every action of their lives, and in all that they do, they should have this one grand, all-absorbing object in view. What is it for a soul redeemed from the galling bondage of sin, and the indescribable horrors of spiritual death, to devote his whole life to the service of his Redeemer? And how much less is it, for one who, in addition to this, has been raised from the most degrading earthly bondage, and placed upon an elevation the most enviable, to give up her whole heart to her Redeemer, and devote all the faculties of her soul, all the energies of her mind, and every effort of her influence, to advance the interests of a cause for which that Deliverer laid down his life?

[To be concluded.]

TEMPERANCE.

For the Boston Recorder.

TEMPERANCE SOCIETIES IN SAB. SCHOOLS.

Within a few months several Temperance Societies have been formed in the Sabbath schools in the city of New-York and hundreds of scholars have become members, and resolved never more to taste of spirituous liquors. Already the good effects are visible, and even children are learning that ardent spirits are ruinous both to soul and body, and growing up to be temperate men and women.

If our country is to be saved from this debasing sin, we must strike at the root of the evil. If the fountain is pure, the source must be so; and if we expect to have a temperate nation, we must have temperate youth.

A parent who indulges in intemperance, and is bitterly opposed to Sabbath schools, tho' he permitted his child to attend—said that he knew of only one useful idea his son had obtained there, and that was, "his becoming a member of the Temperance Society;" "for," said he, "since he has joined it, I can't persuade him to touch a drop of liquor."

If Sabbath school Superintendents would take the hint, and enlist their scholars in the Temperance cause, there is reason to believe that their labor will result in great good. S. F. A.

PROGRESS OF TEMPERANCE.

Reformation.—The following facts were collected by Mr. Hewitt, senior minister of the gospel, during the anniversary at Concord, N. H.—stated by them on the ground of personal acquaintance of their truth. A blacksmith, addicted to intemperance, was reclaimed by means of the Plinianist, which he in Boston sent to him.—A gentleman about 30 years of age, who is now a useful officer in a public institution, was no far gone a few years ago as to be intoxicated at the funeral of his wife.—The Rev. Mr. L., of G—, mentioned the case of a member of his church, who was excommunicated for drunkenness 16 years ago; after which he abandoned himself to unrestrained intemperance and open profanity and impiety. His estate was soon wasted, and he sunk down to poverty and infamy; and no one regarded him in any other light than an apostate and reprobate, abhorred of God and abhorred of all men. On the morning of Jan. 1, 1827, he awoke with serious thoughts of doing penance for and read his will; and resolved not to taste a drop of rum, though he had obtained two quarts the day before to keep New-Year on. From that day he has appeared to be a reformed man and a reclaimed soldier; and has been restored to the church. He is now 70 years old.—Several members of the church in L— Mass. have been reclaimed from intemperance habits within the two years past.

—Jour. of Hum. ab.

North Yarmouth, Me.—A mill has been erected on Royal's river without the use of spits, "and the owners verily believe that, when it is completed, it will go by water." The workmen enjoyed perfect health, even without the aid of hard labor, and laboring in the water. It is plain they must have been "cold-water" folks. There are in this town "men of total abstinence, who once considered the daily use of ardent spirit as necessary as that of food. Town agents are instructed to furnish no ardent spirit, for these are the way they employ; and where they have ventured to go contrary to these instructions, have been required themselves to bear the expense. Most of the traders have ceased to traffic in this destroyer of man." Chr. Mir. ab.

Good effected.—The publisher of the Genius of Temperance, at Gardiner, Me. sent a copy of his paper to a friend in Alfred, Alleghany co. N. Y. A son of that friend, a temperate drinker, was excited to refrain from liquor himself and to attempt something in the cause of reformation. About four months ago a Temperance Society was formed there, which has 130 members.—Gardiner Cour. ab.

One of the most powerful causes of natural poverty seems to be gradually removing from society, and falling into disuse—the practice of making ardent spirit a common daily drink in families. No man accumulates a fortune without paying particular attention to little gains; and the experience of thousands can testify that poverty may come by little losses. It is a sad little how hard many of our farmers are labored, or how meagrely clothed they would be, were it not for a leak, and each drop went to make up a drop of gold. Men whose eyes would have glistened with pleasure if they could have laid up one hundred dollars a year from the gain of their husbandry, have spent two hundred dollars in moisture, and found themselves dry as ever at the end of the season. Remove this evil custom, and the united streams of increased gain, accumulating from every family in the middle and lower walks of life, will swell to a river of plenty.—Gardiner Courier.

Temperance Societies formed. For Counties: Alleghany county, Pa.; Richmond co. Ohio; Centre co. Pa. For Towns or Parishes: Mount Pleasant and Sewickley congregations, in Westmoreland co. Pa. (the former having 50 members); St. Clairsville, Ohio; China and Albion, Me. (united, containing 87 members); Plymouth, Thornton, Hutton, Groton, Holderness, (all in New-Hampshire); Canterbury, Conn. A Ladies' Society of 90 members; Newfield, Me.; St. Albans, Me.

A Temperance Society was formed in the village of Watburg, Erie county, Pa. on the 13th of April, consisting of 23 members. The preamble to their constitution is a parody upon that which introduced the declaration of American independence, July 4, 1776. We trust this second emancipation will be as complete as the first.

Gardiner, Me.—The Temperance Society in this town increased in one year, from 42 to 80 members.—Chr. Mir. ab.

Brookfield, Me.—In the Spring of 1828, a Temperance Society was formed here consisting of about 80 members, since increased to about 70, of whom nearly one half are females.

Coventry, N. Y.—A correspondent informs us, that a small beginning was made some time since in Coventry, Chenango county, N. Y., in favor of entire abstinence; which has since made considerable progress. Two frames were raised without rum, during the past spring.

Georgia Temperance.—The Georgia Journal remarks, that since the formation of Temperance Societies in that State, not less than 1000 families have wholly given up the use of ardent spirits, and 1000 more use half the quantity which they did two years ago.

In Plymouth, N. H., where about \$9000 worth of spirits were lately sold in a year, the traders have agreed not to bring up any new rum; ardent spirit is generally dispensed with at raisings, militia trainings, and funerals; and comparatively little is now sold in the town.

Brewer, Me.—Two Meeting Houses have been raised in this town, and one of both of them have been framed, without the use of ardent spirits. The Temperance Societies there are flourishing, and the number of their members increasing. Chr. Mir. ab.

ANNALS OF INTEMPERANCE.

Rum elects our Rulers.—Our readers recollect the remarks of Mr. Ellis, mentioned last week, concerning the custom in Illinois of treating at elections. By a correspondent of the W. Intelligencer it appears, that the same custom prevails in Indiana, where "it is expected a candidate for office will treat all that he meets, both friends and foes, and many think his liquor is free booty." The editor of that paper adds, "The same infamous practice prevails, to a greater or less degree, throughout our Western country. It is a well known fact, that in many places, whiskey presides over the decisions of the ballot box, and that few find their way to a post of honor, trust or profit, except those who are borne thither upon a flood of whiskey."

A Lesson for Drunkards.—A brewer, in a certain town in the north, had lately an animal of the swine tribe of uncommon fineness of symmetry and appearance. He seemed conscious of his own attractiveness; and, almost every day, was seen exhibiting the beauties of his shape and size to a promenade in that good town were wont to recreate. It happened, however, that the quadruped had his own besetting weaknesses; and when certain operations of the brewery brought periodically to his share some of the good things of potent nature, the Cornishman heart got tipsy. But this senseless beast had a feeling of the degradation he thus brought upon himself; and let the day be ever so fine, or the promenade ever so brilliant, he would never be found among the company when he had exceeded at the inebriating trough. He shrank among the darker lanes and closes, and fairly shunned all observation and notice.

Think of your Children.—Dr. Darwin says, that the evils of drinking descend to the third and fourth generation. Another medical writer says, that a drunkard's child seldom has a good brain.

CARDS.

The Treasurer of the Boston Seamen's Friend Society acknowledges the receipt of Twenty-five Dollars from members of the First Church and Parish in Milton, to constitute their Pastor, Rev. Samuel Gile, a life member of the said Society. W. WORTHINGTON, Treasurer. Boston, June 30, 1829.

The Treasurer of the Boston Seamen's Friend Society acknowledges the receipt of Twenty-five Dollars from individuals in the Second Congregational Church and Parish in Portland, to constitute their Pastor, Rev. Amos Eaton, a life member of said Society. W. WORTHINGTON. Boston, July 9, 1829.

The Cong. Church in West Haverhill will please to accept my thanks for the sum of Forty Dollars to constitute me a member of the American Colonization Society. They will rest assured, that this expression of their attachment to the cause of Christ, and of their continued affection to their late Pastor, is peculiarly grateful to the feelings of their ever affectionate friend, MOSES G. GROSVENOR. Grafton, July 1829.

Received for the American Colonization Society. Of the Executors of the late Aaron Woodman, \$250 00
Of Rev. Joseph Goffe, from the Religious Charitable Society in the County of Worcester, 2 00
Of Wm. Lord, Kennebunk, for Repository, 7 00
Of Joseph Chickering, Philadelphia, 5 00
Of Miss C. Briggs, Cunningham, 1 00
Contributed at N. Yarmouth, Me. 4th July, 8 83
From the North Society in New Marlborough, 10 57
From Rev. Mr. Bates' Society in Whately, 7 00
Of the Ladies' Social Circle, in Shrewsbury, 4 00
Of the Female Reading Club, Society of Woburn, 5 00
CHAS. TAPPAN, Agent. No. 76, State Street, Boston. \$300 40

GROTON FEMALE ACADEMY.

THE Summer Term of this Academy will commence on Wednesday, July 22d. The subscriber is happy to say, that the Instruction has hitherto given undivided satisfaction, and that the wishes and expectations of parents who have entrusted their daughters to her care, have, to say the least, been answered. During the coming term, arrangements have been made to have at least two Lectures delivered weekly, by gentlemen qualified, on subjects connected with the studies of the Young Ladies,—to have good boarding places near the School,—and to have such as wish it, take exercise on horse-back.—Terms, including Board, washing, lights, tuition, lectures, &c. \$25 for the term. All the solid and most of the ornamental branches of Female education will be faithfully taught, and that system of morals and religion inculcated which designs to impress, revere, and purify the heart. Inquire of Wm. L. Chapin, Esq. or of the subscriber. J. TODD.

MISS BORDMAN'S SCHOOL REMOVED.—MISS BORDMAN informs her friends and the public, that she has removed her School from Central Court to the Brick School house in Harvard Place, opposite the Old South Church, which for its central situation, and other conveniences, will doubtless give entire satisfaction to the Parents of her pupils.

The sciences taught and terms of Tuition are as follows: for Reading, Orthography, Geography, Arithmetic, English Grammar, Rhetoric, Composition, and plain Needle-work, \$8 per Quarter. Natural and Moral Philosophy, Chemistry, Astronomy, Drawing Maps, Painting on Paper, Velvet, &c., and Ornamental Needlework, including the above, \$12 per Quarter. For further information, Miss Borden would refer to the Parents who are disposed to patronize this School, to the Rev. Dr. WISNER, or to JOHN TAPPAN, Esq. Rev. LOUIS DWIGHT, FRANCIS WILSON, Esq. Dea. NATHANIEL WILLIS, Dea. JAMES LORING. Boston, July 9, 1829.

IMITATION OF CHRIST.

LINCOLN & EDMANDS have published a beautiful edition of Thomas a Kempis' Imitation of Christ, revised by Rev. Howard Malcom.

The following testimony to the excellence of this work, is from the late eminent Dr. Payson, in a letter to a young minister:—"I have not seen Thomas a Kempis, I beg you to procure it. Some things you will not like; but for nothing equal to it."

The exceptional passages referred to have been omitted by Mr. Malcom, and the work may be confidently recommended to universal patronage.

July 9.
MISSIONARY SERMON BY ALONZO POTTER, Rector of St. Paul's Church, Boston, preached in Philadelphia, before the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, in St. James Church, Tuesday May 12, 1829.—Price 25 cents. [A liberal allowance to those who purchase by the quantity for distribution, for sale wholesale and retail by R. P. & C. WILLIAMS, No. 79 Washington Street, Boston; also by Whipple & Lawrence Salters; Charles Whipple, Newburyport; Mark Newman, Andover; E. Turner, Northampton; C. Harris, Worcester; Hutchins & Cory, Portland; E. C. Hammond, Newport; J. W. Foster, Portsmouth; S. C. Colman, Portland; S. E. Brown, New-Bedford. June 25.

BISHOP GRISWOLD'S SERMONS.

THOSE who wish to possess a volume of Sermons, by the Rt. Rev. A. V. Griswold, D. D. Bishop of the eastern diocese, will please to send in their names paid to R. P. & C. WILLIAMS, Boston, immediately.

1. The volumes will consist of nearly five hundred pages, and will contain many sermons on the most important doctrines of the Gospel, and duties of Christian life, as can be brought into that compass.
2. It will be printed on good paper, with a fine open page, cloth backs, with an Engraving of the Author, and will be delivered to subscribers, in boards, at \$2.50 a copy.
3. It will go to press in the summer, and be ready for delivery as soon as practicable.
[3] Every 6th copy gratis. June 19, 1829.

APPARATUS FOR INFANT AND PRIMARY SCHOOLS.

PERKINS & MARVIN, 114, Washington Street, have for sale, Small Globes, for illustrating the elementary principles of Geography and Astronomy.
Geometrical Solids and Diagrams.
Easy Lessons in Geometry.
An Orrery, for illustrating the comparative size and motion of the planets.

Also, Apparatus for Academies and Lyceums, prepared by the direction of Mr. Hollbrook. 4w June 18.

NEW BOOKS.

Just Published and for sale by CROCKER & BREWSTER, 47 Washington Street, Boston.

VISITS OF MERCY; or the Journals of the Rev. Ezra Siles Esq., D.D. written while he was stated preacher at the Hospital and Almshouse in the City of New-York. 2 vols. 12mo. Eighth edition, revised by the author.

SERMONS PREACHED IN ENGLAND, by the late Right Rev. Reginald Heber, D.D. Lord Bishop of Calcutta. Stanley Faber, R. D. 1 vol. 12mo.

THE DIFFICULTIES OF ROMANISM, by Do. Do. ing Generic and Specific Descriptions of the Indigenous Plants, and common cultivated Exotics growing North of the Gulf of Mexico. By Prof. Amos Eaton.—Fifth edition, revised, corrected and much enlarged.

PAIK STREET LECTURES, by Rev. Dr. Griffin, President of Williams College. 1 vol. 12mo.

CHALMERS' WORKS, complete in 3 volumes octavo. LETTERS FROM THE AEGEAN, by James Emerson, Esq. 1 vol. 8vo.

LIFE AND VOYAGES of Christopher Columbus, by Washington Irving, abridged by the same in 1 vol. 12mo.

HAWES' LECTURES TO YOUNG MEN, a new cheap edition, with an additional Lecture on Reading. July 2.

UNION QUESTIONS: by Judson and Fiske—a fresh supply, just received and for sale at JAMES LORING'S, Bookstore, No. 132, Washington Street, where may be had a great assortment of books for a Sabbath School Library, among which are the Life of George Washington, with numerous cuts, written for the American Sunday School Union.—Ruth Lee, by the author of Wild Flowers. Familiar Dialogues, published by the American Sunday School Union. History of John Wise. Persuasive to Early Piety, by the author of Catechism and Opie's Detraction. (Published by Nevins' Biblical Antiquities.) The New Testament Dictionary. In Press—Counsels and Caution to the Young, by Thornton, a new English work. July 9.

COLERIDGE'S AIDS TO REFLECTION. IN press, and will soon be published and for sale by Booksellers generally, Coleridge's Aids to Reflection, with a Preliminary Essay; and Illustrations, chiefly from other works of the same author. By James Marsh, President of the University of Vermont. In one volume octavo.